

in many respects, no doubt, bears a strong resemblance to the animal; yet, on the other hand, he possesses so many distinct characteristics which, I think, fairly entitle him to a higher position. Even heathen writers have not overlooked this important fact. "Many things are mighty, but nothing is mightier than man," says the great Greek tragic poet, Sophocles. And Ovid, one of the finest poets of the Augustan age, beautifully and graphically describes the superiority of man in the following manner:—

"A creature of a more exalted kind
Was wanting yet, and then was man designed:
Conscious of thought, of more capacious breast,
For empire form'd, and fit to rule the rest:
* * * * *

Thus, while the whole creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft; and with erected eyes,
Beholds his own hereditary skies." *

I must confess, it makes me almost shudder—I do not know whether my hearers are impressed with similar sensitive feelings—to be told by some modern naturalists that there exists so close a relation between us and the horrid-looking oran-outang. It is a comfort, however, that if such a relationship should exist—which I very much doubt --that it is now so far removed to make it scarcely traceable. On this subject I may, however, have something more to say on a future occasion.

The sacred writer introduces the creation of man by representing God as taking counsel with Himself, v. 26. "And God said, Let us make man in our image, in our likeness," language which at once implies a superiority of man, and forms a line of separation between him and other created creatures which will last to eternity. Man is not called into

* Dryden's Ovid, Met. i., 76, 77, 81-86.